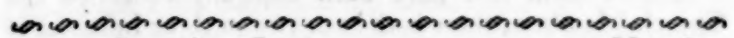
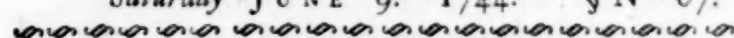


THE Christian History;

Containing Accounts of the Propagation and Revival
of Religion in *Great Britain, America, &c.*


 Saturday JUNE 9. 1744. § N^o. 67.


*Account of the Revival of Religion at LYME East
Parish, in Connecticut, finished.*

SEEING I have mentioned something of the *Indians*, and
 the HeadQuarters of the *Neantick Indians* being within the
 Limits of this Parish; I shall write a few Things of the
 wonderful Work of God's Grace among *them*: A poor
 ignorant People, that for Ages past have lived *without God in
 the World*; that did not seem to have any Thing of Reli-
 gion among them; generally given to *Sabbath-breaking*, but
 especially to *Drunkenness*, and thereby kept themselves very
 poor and low in the World.

Some Years past there were Attempts by *preaching* the Gos-
 pel and a *School* among them, to bring them out of their
heathenish State to the Knowledge of the true God and the
 Embracement of the Gospel of our LORD JESUS CHRIST:
 but to so little good Effect, that it was *given over*.

After the remarkable Concern among us 1741, I made an
 Offer to go among them and preach to them; but not re-
 ceiving any Encouragement from them that they would come
 to hear me, I did not go.

About the *Beginning of August* 1741, the Rev. Mr. *Daven-
 port* of *Long-Island* came and preached to them; and some of
 them were *hopefully converted* by his Ministry, and some *others
 awakened*. And after that, the religious Concern not only
 continued among them, but increased for a considerable Time;
 and there are *twenty or upward of this Tribe of Indians* that
 have been *hopefully converted*. And since that Time, the
 greater Part of them have been careful to attend the *preach-
 ing* of the Word on the Lord's Day and other Opportunities.

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When the religious Concern came among these *Indians*, most of them, and that even those of them that have not been thought to have experienced a saving Change, very much left off their excessive *Drinking* and *Sabbath breaking*.

Though of them that have not been thought to be converted, a few of them seem to be returning to their old Habit of excessive *drinking*.

And of them that have been hopefully converted and Church-Members, there hath been two or three Instances of Excess : but they soon manifested *deep Repentance* for it.

Those of the *Indians* that have been hopefully converted, have seemed to live near to GOD, and to have much of the divine Presence with them ; and have been often comforted and refreshed, and filled with Admiration of the wonderful Grace of GOD to them.

It is to be observed, that the great Sense of divine Things seems to be in a great Measure abated among *those Indians* as well as among the *English*. The *Indians* not living all of them constantly *here* (they not having a sufficient Quantity of Land to support themselves and Families, but at Times go from us where they can find Work) some of them have joined to *other Churches*. And of them that I hope have experienced a saving Change, some, through Fears and Scruples of their own good Estate, are not as yet joined with any *Church*.

Thus I have given a *very short Account* of the wonderful and remarkable Work of GOD's Grace. Let GOD have all the Praise and Glory of it. And let us with united Hearts supplicate the GOD of all Grace, that he will not suffer his own Work to languish and die : but that he will pour out his SPIRIT more plentifully than ever, in the Awakening, Conviction and Conversion of *Sinners*, and in the Inlightening, Quickening and Consolation of *Saints*.

I desire your Prayers for me, my People and the *Indians* ; and subscribe my self your Friend and Brother in Gospel Bonds.

George Griswold.

An Account of the Beginning of the Revival of Religion at NEW-LONDON North Parish, in a Letter from the Rev. Mr. Griswold, to the Rev. Mr. Prince in Boston, as an Appendix to the foregoing Account.

Lyme *East-Parish* April 9. 1744.

Rev. Sir,

AFTER I had concluded my former Account of the wonderful Works of GOD's Grace in this Place ; taking more particular Notice than I had before, I observed that you desir'd your Brethren should give an Account not only of the Work of GOD in *their own Parishes*, but also of what they had seen remarkable in *other Places*. And therefore I add *this* as a *Postscript* to my former Account.

Upon the Report of the remarkable Concern among us April 1741 ; the Rev. Mr. *David Jewet* of the *North Parish* in *New-London*, in the Beginning of May came here and preached two Sermons to the good Acceptance of my People. And as a Return for his good Will, toward the latter End of May I went and preached two Sermons in *his Parish*. Before I went, there was a Seriousness on the Minds of many there ; though nothing of the visible Appearance of a remarkable Concern, like what had been among us. I observed that almost all his People came to Meeting ; tho' on a *Week Day*. And I observed a great Seriousness and Attention to the Word preached, and many Tears shed at the hearing of the Word ; tho' I did not hear of any saving Effect of it on the Hearts of any Persons, neither was there any Outcry or Fainting : Though, as afterward I was told, there were some that received those Impressions and Concern at the hearing those Sermons that stuck by them till they hopefully experienced a saving Change.

The Summer and Fall following, there was a Concern among the People ; and as I have been told, about ten or twelve hopefully converted.

About the latter End of July Mr. *Davenport* came there ; and Mr. *Jewet*, as I was told, refused to give him an Account of his Experiences of the Work of GOD's SPIRIT on his Heart : whereupon Mr. *Davenport* publicly delivered as his Opinion or at least his great Fears that Mr. *Jewet* was unconverted. Upon this, there arose an Uneasiness among

those of his People that had (perhaps too) great an Esteem of Mr. *Davenport* : And about the *Beginning* of the next *Winter*, a Number of his People seemed to be got almost at the Point of Separation from him. I being invited by some of my Brethren in the Ministry to visit them and preach to their People ; about the *latter End* of *November*, I set out on a small Journey to preach ; and *almost every Day* preached *twice* a Day. At this Time People were exceeding greedy to hear the Word, flocked in great Crouds where the Word was preached. For *near a Fortnight* I did not see much Effect of my preaching that was remarkable for this Day. Indeed some Cried out under the Sense of Sin and divine Wrath, and some were overcome with Joy and the Sense of the Love of GOD ; but the most of them had had these Impressions on them before in hearing the Word ; unless *one or two* Persons, as I heard afterward, that GOD was pleased to make Use of my Ministry as a Means of their saving Change.

As I returned homeward on *Saturday* the *thirteenth Day* after my going from Home ; I called to visit the Rev. Mr. *Jewet* ; and in Discourse with him I found that he was desirous I should tarry and preach to his People, and he would go and preach for me. I consented ; and we concluded he should preach not only to my People on the *Lord's Day*, but also a *Lecture* about the *middle* of the *Day* on *Monday* ; and that I should preach for him not only on the *Lord's Day*, but on the *Lord's Day Evening* and *Monday* and *Monday Evening* ; and on *Tuesday*, *Wednesday* and *Thursday* at some other Parishes where I thought and partly knew I was desired to preach ; and on *Friday* as I returned homeward, that I should preach for Mr. *Jewet* again in the *Afternoon* and in the *Evening*. I felt something of Reluctancy to tarry another Week from Home, and in such painful Service as riding from Place to Place and preaching *twice* a *Day*, that is, once in the *Day* and once in the *Evening* ; but I thought there was the Hand of GOD in it ; and it was not a Thing of my own chusing ; and composed my self to be as quiet as I could. But it seems GOD had some Work for me the most unworthy of his Servants to do that I did not know of.

On the *Lord's Day*, which was about the 9th or 10th Day of *December* 1741 (it is to be noted that in *the Parish* the People live so scattered and remote that they have but *one*

Sermon

Sermon in the Winter in a Day) there seemed to be considerable of Concern, and the Movings of the SPIRIT of GOD among the People ; and about the close of the Sermon there was one *Negro* that had hopefully a saving Discovery of JESUS CHRIST, and received Consolation. I preached a *Lecture in the Evening of the same Day* ; and there seem'd a very great *Pouring out* of the SPIRIT ; many were in great Distress, crying out under a Sense of Sin and the Wrath of GOD ; and sundry that were hopefully converted before, seemed to be filled with the SPIRIT, and with earnest Desire for the Conversion of others, and a Spirit of Prayer for it. After Sermon was ended, about two or three Hours were spent with the Distressed, in counselling of them, and praying with and for them. *This Evening* about three or four Persons received Consolation, and were hopefully brought to receive JESUS CHRIST.

On *Monday* I preached again at the Meeting-House ; and there seemed to be a great *Pouring out* of the SPIRIT of GOD ; and many in Distress, and one hopefully had a Discovery of JESUS CHRIST, and received Consolation. On *Monday Evening* I preached again in the Meeting-House : and the Distress of the People was so great among them that tarried in the Meeting-House the Space between the publick Exercises, that I was obliged to speak to the People to compose and still them, or I could not have had Opportunity to pray with or preach to them. Though there were Out-cries in the Time of publick Exercise, yet not so much as to interrupt the publick Worship. Within the Space of about two or three *Minutes* after the *Blessing* was given, there seemed to be a wonderful *Outpouring* of the SPIRIT : many Souls in great Distress ; and those that were converted before, much concerned for the good of Souls ; and about three or four Hours were spent in counselling the Distressed and praying with them.

It is to be noted that the Rev. Mr. *David Jewet* this *Evening* returned Home ; and if I mistake not came into the Meeting-House in Sermon time : and within a *few Minutes* after Sermon was ended and the Blessing given, the SPIRIT of GOD came down on Him in a wonderful Manner ; he seemed to be full of Spirit and Life from the LORD ; and this Evening he spent some Hours in praying with, counselling and exhorting of his People : and now they

they that before seemed to be at the Point of Separation from him, had their Hearts wonderfully united to him : (A happy Providence) and ever since he has appeared very lively and fervent in the Spirit of the LORD and in his Cause. This Evening about *seven or eight* had hopefully a true Discovery of JESUS CHRIST, were converted, and received Consolation.

On *Friday* this Week, as I returned I preached a *Lecture* ; and there seemed to be (if I don't forget) considerable of the Movings of the SPIRIT. I had thought to preach a *Lecture* this *Evening* ; but the Distress was so great, that I thought GOD called rather to spend the Time in Prayer with and counselling of the Distressed ; and the *Evening* was so spent.

The *Number* of them that hopefully experienced a saving Change in Mr. *Jewel's* Parish *this Week*, either at the public Meetings, or in the Space between, was supposed to be about *twenty* Persons. Let GOD have all the Glory of it, if he hath made Use of me the least of all Saints and most unworthy of the Ministers, as an Instrument of Good to any Souls.

George Griswold.

Account of the Revival of Religion in the WEST PARISH of LYME in CONNECTICUT, about 130 Miles Southwestward of Boston, in a Letter from the Rev. Mr. Parsons, Pastor of the Church there.

To the Reverend Mr. PRINCE of Boston.

Lyme April 14. 1744.

Rev. Sir,

There have been so many Prejudices in the Minds of People, against the late glorious *Effusion* of the HOLY SPIRIT ; and so many Misrepresentations of it respecting this Place in particular, that I have been long doubtful in my own Mind, *whether* it wou'd be conducive to the Interest of CHRIST's Kingdom, for me to give the Publick any Account of the very gracious Revival of Religion among us ; or *whether* it was best to be silent, lest Men should reproach and mock yet more and more. But at length, I am prevail'd upon ; and considering the vast Falshoods that have been spread about the Country respecting our Opinions and

and Practices in this Place, you must suffer me to be a little more particular, than otherwise I should be ; besides my giving some Hints of the Town, its Settlement, &c. and my first Settlement also.

LYME is a Town, I suppose, near *seventy seven* Years old : it was *originally* the same with *Saybrook*, and is that Part of it which lies on the *East Side of Connecticut River*. When the GENERAL COURT set it off to enjoy the Priviledges of a Town, and gave it a Name, there were scarcely *thirty* Families in the whole, as I am informed by some of our aged People. They called the Rev. Mr. *Moses Noyes* to preach among them, soon after they had Town Priviledges bestowed upon them. He came and preach'd about *twenty* Years to the People before he was ordained, and *forty* Years afterwards. He was esteem'd, by the best Judges that knew him, a Man of *great and extensive* Learning, an *excellent* Christian and *judicious* Divine. As to his Principles in the Doctrines of Religion, they were truly *Calvinistic*, as appears from his Notes, some of which I have by me : And the Rev. Mr. *Mather* says in his *Funeral Sermon*, that he often lamented the Errors, which he fear'd were creeping in among us ; *particularly* in the *Schools* and *young Candidates for the Ministry*. This was what made him backward to have a *Colleague*. He us'd to say ' *Pelagian* and *Arminian* Principles were so contrary to *Christian Experience* that it was hard to say such as embrac'd them were converted Men'. As to his Opinion about the Discipline of the Church ; some say that he was a *Presbyterian* ; Mr. *Mather* calls him a *moderate Congregational Man* ; but others say he approv'd of the Articles of Agreement drawn up by a *General Council* held at *Saybrook* in the Year 1708. Tho' the latter Account, I think, must be a Mistake, if either of the *former* are true. When old Age had bow'd him together, and he found himself unable to do the needful Services of the Ministry, he consented to have a Minister settled with him, if one cou'd be found whom he judg'd fit for the Office : And after some Trials, at last the People sent for Mr. *Samuel Pierpont*, Son to the very excellent the Rev. Mr. *James Pierpont* of *New-Haven*. He came to this Town *Feb. 16. 1720, 1.* and soon approv'd himself to the *Paster* and *Christian* People, for his Piety and ministerial Gifts. But being very young he declin'd settling for sometime : 'twas almost a Year and ten Months before he

was ordain'd, from the Time of his first coming to preach in this Place. *December 12. 1722*, he was solemnly sepe-
rated to the Work of the Ministry, to the great Satisfaction
of Mr. Noyes and the People. Now this aged Servant of
CHRIST had gotten an Helper, who agreed with him in the
same Doctrines of Faith, and flam'd with holy Zeal for
Souls; he tho't the Danger over, and was ready to say, *Now
lettest thou thy Servant depart in Peace.* But Mr. Pierpont's
Time, after his Settlement, was very short; on the 15th of
March following his Ordination, he was drowned, as he was
crossing *Connecticut River* in a Canoe; and then Mr. Noyes
was left to mourn, and labour in the Ministry under the
many Infirmities of old Age, alone.

I think the Town was divided into *two Parishes* before
Mr. Pierpont's Death; and in the Year 1724, if I mistake
not, the Court set off a *third*. Besides these *three*, there are
two other Parishes made, *partly*, out of this Town; *one* of
which is made *partly* out of *Colchester*, and the *other partly*
out of *East-Haddam*, two adjoining Towns.

Mr. NOYES being left of many on each Side, (by Reason
of Parish Bounds) that us'd to be his *special Charge*, he went
on preaching to that Part of the Town which is call'd the
first Parish. Indeed, he cou'd not preach constantly, and
therefore the People provided Help for him; and were de-
signed, as soon as possible, to have another settle among them.
Their *venerable Pastor*, who had been labouring for so many
Years in the *Word and Doctrine*, died *Novemb. 10th 1729*,
in the 86th Year of his Age, and left the People in a very
broken and divided State: they were then very zealously
contending about the settling of another Minister, who had
been preaching among them for some Time before. But
after some hard Struggles that *Gentleman* tho't it a Piece of
Prudence to leave them: And when the Hope of some and
Fear of others about his settling was pretty well over, they
gave me an Invitation to preach as a *Probationer* for Settle-
ment. This was in less than *six Months* after I took my *first
Degree* at YALE-COLLEGE; yet, with the Concurrence
of the Rev. and Hon. Mr. WILLIAMS, then RECTOR of
that COLLEGE, I came hither *Febr. 29th 1729, 30*, and had
a Call from the People the *May* following, to settle in the
Work of the Ministry among them: Which Call was again
renewed the *latter End* of the Summer.

(To be continued.)